

Our Angel Mother.

Beside thy tomb we sadly kneel
With sobs we cannot smother,
As in our loss we deeply feel,
Our sweet and angel mother.

But when we reach the golden gate
Where loved ones hold their meeting,
We'll find thee silently at wait
To give us tender greeting.

M. M. STERLING.

Synopsis of a Sermon on Baptism.

BY W. J. H. BAUMAN.

[Delivered at Maple Park, Neosho Co., Kansas, on Thursday evening, Jan. 26th, 1888.]

On last evening we talked to you on the design of Christian Baptism. To-night our propositions are: 1. What is Baptism? 2. What is Christian Baptism?

It is essential that we should understand these propositions, because, as we proved on last night, God, for some cause, best known to himself, attaches much importance to this ordinance, and it must surely strike the consistent thinker that an ordinance to which so much importance is attached, God would not give in such a vague or indefinite manner as to leave its meaning shrouded in the mists of guess work. We object therefore to the idea that baptism means either to sprinkle, pour or immerse. If baptism means to sprinkle, it cannot mean to pour, nor to immerse or dip. If it means to pour, it cannot mean to sprinkle nor to immerse or dip. If it means to immerse or dip, it cannot mean to pour nor to sprinkle.

Donegan, a Greek and English lexicographer, defines the Greek word *baptizo* to mean to dip or immerse repeatedly into a liquid. Also to submerge, to sink.

Parkhurst, Stephanus, and others of the same school (Greek and English lexicographers) agree with Donegan and define *baptizo* to mean exclusively to immerse, dip, submerge, sink, cleanse or wash. And with these agree many of the learned divines in pedo-baptist ranks, such as Drs. Shaff, Neven, Knapp, Geo. Campbell, Woods, Chalmer, Doddridge, etc., etc.

Eminent German scholars translate the German word for baptism as we have it all through the German Bible,—"taufen" into English by immerse, or more properly, dip. In the 2nd book of Kings, 5th chapter and 14th verse, we have in the German the verb *taufte*, and in the English the verb *dipped*. First class Greek authority tells us that in the Greek we have the frequentative verb *baptizo*. This should surely be accepted as conclusive argument that to baptize means to dip.

While upon this point, we will call attention to Leviticus 14: 15, 16, in which we find the three words. We quote—"And the priest shall take some of the log of oil and pour—German, *giezen*, Greek, *echeo*—it into the palm of his own left hand. And the priest shall dip—German, *tunken*, Greek, *bapto*, his right finger in the oil that is in his left hand, and shall sprinkle—German, *sprengen*, Greek, *raino*—of the oil with his finger seven times before the Lord."

The above needs no comment as to the fact that *bapto*, the root of *baptizo*, means to dip in English or *tunken* (taufen) in German, and that the Greek word *echeo* means to pour in English, and *giezen* in German, and that for the English word sprinkle, and the German word *sprengen* or *besprengen*, we have in the Greek the word *raino*.

We will now pay our respects to 2 Kings 5: 14. Here we read in the English that Naaman "went and dipped himself seven times in Jordan." In the German (which, by the way, I read as well as the English) we read "*er ging und taufte sich sieben mal im Jordan*."

For the English word "dip" and the German word "*taufte*" we have the frequentative Greek verb *baptizo*, a word translated in every instance in the New Testament, by *taufte* or *tunfen* and in the English corrupted and transferred into *baptize* or *baptizing*.

In Romans 6: 4, and in Col. 2: 12, we learn that to baptize means to bury. No greater insult could be offered you my intelligent friends than if a member of your family should die and your neighbors should take that still, beloved though

inanimate form to the cemetery, sprinkle or pour a few handfuls of earth on its head, and call that a burial. John baptized "in Jordan." Jesus came "up out of the water."

Some of our would be critics tell us that the preposition *in* means at, or near by, but such criticism is too narrow and far fetched, to deserve more than a passing rebuke. How consoling such criticism must strike the toiling child of God, for after all his struggle, he may only get at or near heaven. Equally consoling and encouraging must it strike the sinner, as he may after all, (though he lives all his lifetime in sin) get only at or near to hell. Our time is too precious to fool away on such criticism(?) But says our pedo-baptist friends, John baptized "with water." Well, until you prove that immersionists baptize with something else, we shall feel disinclined to notice your argument. Would only say that John baptized with water on the same principle that we press cider out of apples with the cider press. The fact is, we press cider out of apples in the press.

A few more arguments, and we are done with this part of our subject. We argue in favor of immersion because in Bible times there seemed to be a necessity of much water. John 3: 23 reads, "And John also was baptizing in Enon near to Salem because there was much water there. If resorting to where there is much water is indeed essential to pedo-baptism, the case before us is the only instance on record where pedo-baptists (provided John were a pedo-baptist) have acted in harmony with an essential demand.

We are often told that in Palestine there is not sufficient water to immerse. We have found one place there where there was much water, and we are informed that on that account John resorted thither to baptize. To put it as mildly as possible immersion is inferred. Bible proof is abundant that there was indeed plenty of water in Palestine and about Jerusalem to immerse. We turn to Deut. 8: 7, and read, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills. Bible testimony greatly abounds to prove that numerous pools existed in and about Jerusalem.

Josephus records that there were deep canals running through the city and also that it abounded in deep cisterns. We baptized in a pool today. Several times annually, the Jews, millions in number, resorted to Jerusalem to worship. Is not the idea that there should not have been water enough there to immerse absurd? Would the nations of earth today select a place for their international fairs where was not water enough to immerse? Echo answers, would, etc., etc.

The baptism of suffering passed through by our blessed Saviour was an immersion. Oh my friends if ever there was an overwhelming, if ever a submerging, if ever a burial in sorrow and suffering, it was when the blessed Christ "trode the winepress alone." When sweating blood, when being condemned by perjured testimony, when being spit upon and buffeted, when being crowned with thorns, when being lashed with the cruel lash, when having the rugged nails driven through his hands and feet, when reviled by his enemies and forsaken by his disciples, and when that cry of agony fell from his holy and undefiled lips, "My God, my God, why hast thou forsaken me?" We have in this, one of the most complete over-whelmings possible to conceive.

The baptism of the spirit on the day of Pentecost, was an immersion. The whole house was filled with the spirit and the disciples were in it.

We have now consumed an hour on this part of our subject. We desire to finish our discourses on baptism tonight. We need another half hour. All who do not wish to stay and hear us through are at liberty to leave. (None left).

We have now told you why we baptize and why we baptize by immersion. Some of you want to know why we baptize or immerse three times. As a basis for our reason we quote Eph. 4: 5. One Lord, one faith, one baptism. Some of you seem astonished at my selection of this passage of scripture and undertake to prove trine immersion from it. I am also astonished that single immer-

sionists should, in order to sustain their favorite practice, become guilty of distortion when referring to this one of their favorite texts. We want to be fair and honorable in our discussion of this important question. We are dealing with a holy and just God. What is truth? is the great question for every age, and it is as true as the heavens that Paul, in this text, speaks of baptism in the sense of a noun.

His letter to the Ephesian brethren abounds in point of theme with the central truth of the Bible the nullification of national prerogative by the grace of God, through the atonement of Christ, and the consequent equality of all men in point of salvation from sin and heirship with Christ. In the 2nd chapter we are told that "the middle wall of partition is broken down;" a truth which the apostle desires his brethren to recognize, and hence he urges them to unity, independent of nationality. "There is one body," (whether its members be of Jewish or Gentile nationality) "even as ye are called in one hope of your calling." Verse 3rd. One Lord, (to the Jew and the same Lord to the Gentile, one faith (the same), one baptism (ditto). Thus we notice that this "one baptism" means one ordinance of baptism, to which both Jew and Gentile are to submit. The proper rendering would be, one dipping, implying frequentative action.

Now to whom shall we go in order to learn how this one baptism or dipping is to be administered? On last evening we solicited an expression by a rising vote as to the most reliable authority to settle religious questions for us. We had an almost unanimous response that the authority of Christ was superlative, and to Christ we will go for an answer to our question as to how to administer this baptism. It is evident that the apostles and the early Christians in general respected the authority of Christ as pre-eminent. They always baptized in the name (by the authority) of Jesus.

To act in the name of any one is to act by that one's authority, and thus represent his government. Among civilized and semi-civilized nations there is international representation. Consuls from the United States represent, not their own, but the laws and the authority of the United States and thus act in the name of the United States. It is said that once upon a time an American citizen, though innocent of crime, was condemned to be publicly shot. The consul's intercessions were in vain. The prisoner's eyes were bandaged, he was placed on his coffin, the executioners were about ready to fire, when as a last resort, the consul sprang forward, throwing the American flag over the doomed man and then defied them to shoot. The effect was salutary and the prisoner was saved. So

"At the name of Jesus,
Devils fear and fly."

Yes, we are to do all things in the name of Jesus, which is equivalent to, by the authority of Jesus.

We turn to Matt. 28: 18, 19, and we read from Christ's own lips, "All authority (new version) is given unto me in heaven and in earth." Here is authority my friends, to act in the name of Jesus, —authority, representing the universe in an unlimited sense, and by such authority the disciples were commissioned to "go and teach, or disciple, all nations baptizing them in the name of the Father." Let us stop here a moment and inquire what the command to the disciples would have meant had the Savior said no more. All must admit that a baptism would have been required. But the Master did not there stop, but proceeds, "and of the Son," we pause to ask, and what of the Son. The answer is conclusive—and baptize them in the name of the Son, "and of the Holy Ghost."

Today some of you were standing by and saw me baptize two applicants. Just imagine the Savior standing by the water-side, or any one else, and being authorized to give me command how to proceed, and should have said, baptize sister Robinson "in the name of the Father." What would I have done if obedient. Let common sense dictate your answer, and it will be, you would have baptized her, "and of the Son." Would I not have repeated just what I did in the name of the Father? And of the Holy Ghost, would I not then have repeated the same act I had just performed, let in